THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought. For I the Lord thy God will hold thy right hand, saying unto thee, Fear not: I will help thee" (ISA. 41: 12, 13).

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WHY DO THE LATTER-DAY SAINTS BUILD TEMPLES?

BY JAMES E. TALMAGE, OF THE COUNCIL OF THE TWELVE.

(*Concluded from page 420.*)

Peter declared that the gospel was preached "to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit" (I. Peter 4: 6). The inauguration of the work of declaring the gospel to the dead was effected by the crucified Christ between the time of His death on the cross, and that of His triumphal coming-forth from the tomb as the resurrected Lord. The Apostle last cited specifically declares that our Lord "went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah" (I. Peter 3: 19, 20; compare 4: 6).

In view of scriptural affirmation that the disembodied Christ did visit and minister among the spirits who had been disobedient, and who, because of unpardoned sin were still held in duress, it is pertinent to inquire as to the scope and object of our Savior's ministry among them. His preaching must have been purposeful and positive; moreover, it is not to be assumed that His message was other than one of relief and mercy. Those to whom He went were already in prison, and had been there long. To them came the Redeemer, to preach, not to further condemn, to open the way that led to light, not to intensify the darkness of despair in which they languished. Had not that visit of deliverance been long predicted? Centuries before that fateful time Isaiah had prophesied of proud and wicked spirits: "And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited." And again,

referring to the appointed ministry of the Christ, the same inspired voice of prophecy declared part of that work to be "to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." David, filled with the emotions of contrition and hope, sang in measures of mingled sadness and joy: "Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell."

In support of the statement that baptism for the dead was understood and practised in an earlier dispensation, the authority of Paul the apostle is ofttimes cited. In his letter to the saints of Corinth he treats in a masterly manner the subject of the resurrection of the dead, and by way of illustration asks, "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why then are they baptized for the dead?" (I. Cor. 15: 29).

If it be necessary that the ordinance of water-baptism and the authorized laying on of hands for the bestowal of the Holy Ghost be performed vicariously by the living in the interests of the *salvation* of the dead, it is plainly evident that the higher ordinances requisite to the possible *exaltation* of the departed shall be likewise attended to by the living as proxies for the dead.

This, then, is a further answer to the question as to why the Latter-day Saints build temples and minister therein—that they thus provide the means whereby their departed ancestors who lived and died without a knowledge of the saving gospel of Christ in its fulness may be saved and exalted, provided they accept the gospel as it is preached unto them in the spirit world, and thus make it possible for the dead to be "judged according to men in the flesh, but live according to God in the spirit."

Plainly, the commission to minister in behalf of the dead, if indeed the vicarious labor is to be of any effect beyond the grave, must be given of God; for it is impossible that men could create or assume such authority. It is therefore pertinent to our present subject to inquire as to the source and validity of the authority claimed by the Church of Jesus Christ of Latter-day Saints to so officiate.

In the last chapter of Malachi we find a vivid description of the condition of mankind in the last days, and a prophecy of gladsome promise in which the Lord says: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse" (Malachi 4: 5, 6). Consider in connection with this scripture the following: On April 3rd, 1836, in the first temple erected in modern times, that at Kirtland, Ohio, a glorious manifestation was given to Joseph Smith and Oliver Cowdery, in the course of which Elijah appeared to the two modern prophets and declared unto them:

"Behold, the time has fully come, which was spoken of by the mouth of Malachi, testifying that he (Elijah) should be sent before the great and dreadful day of the Lord come, to turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse. Therefore the keys of this dispensation are committed into your hands, and by this ye may know that the great and dreadful day of the Lord is near, even at the doors" (Doctrine and Covenants, Section 110: 14, 16).

This, then, is the authority under which the Church is operating in its administration of saving ordinances in behalf of the dead. Of old the Lord promised to send Elijah to bestow the requisite power and authority for this particular work; Elijah has come in the discharge of his special function and mission. Is there not apparent a striking order and fitness in the fact that this great work of uniting the interests of the living and the dead was authorized and established through the ministry of Elijah, the prophet, who was taken bodily from earth without undergoing the change of death, and who, therefore, stood in a special and peculiar relationship to both the living inhabitants of earth and the departed?

The scriptures proclaim the mutual dependency of ancestors and posterity in the plan of eternal advancement and exaltation; without the co-operation of both the fathers and the children the plan lacks fulfillment. The great truth revealed and outlined through Malachi has been made clear in its simplicity and fulness in the present age. The Prophet Joseph Smith thus taught:

"The earth will be smitten with a curse, unless there is a welding link of some kind or other, between the fathers and the children, upon some subject or other, and behold what is that subject? It is the baptism for the dead. For we without them cannot be made perfect; neither can they without us be made perfect" (Doctrine and Covenants, Section 128: 18).

As already stated in brief, certain ordinances for the living—such as the endowment associated with the Holy Priesthood, and the sealing ceremonies—together with all the vicarious service for and in behalf of the dead, are administered nowhere outside the sacred precincts of temples duly erected and dedicated, for these purposes, to the Most High. As early as 1841 the Lord made it plain through revelation that a house must be erected to His name, if the people would be partakers in the blessings of eternal riches offered them. In explanation of this necessity, and by way of instruction as to procedure, the Lord said:

"For there is not a place found on earth that he may come and restore again that which was lost unto you, or which he hath taken away, even the fulness of the Priesthood; for a baptismal font there is not upon the earth, that they, my saints, may be baptized for those who are dead; for this ordinance belongeth to my house, and cannot be acceptable to me, only in the days of your poverty, wherein ye are not able to build a house unto me. But I command you, all ye my saints, to build a house unto me;

and I grant unto you a sufficient time to build a house unto me, and during this time your baptisms shall be acceptable unto me. But behold, at the end of this appointment, your baptisms for your dead shall not be acceptable unto me; and if you do not these things at the end of the appointment, ye shall be rejected as a church, with your dead, saith the Lord your God. For verily I say unto you, that after you have had sufficient time to build a house to me, wherein the ordinance of baptizing for the dead belongeth, and for which the same was instituted from before the foundation of the world, your baptisms for your dead cannot be acceptable unto me, for therein are the keys of the Holy Priesthood, ordained that you may receive honor and glory. And after this time, your baptisms for the dead, by those who are scattered abroad, are not acceptable unto me, saith the Lord; for it is ordained that in Zion, and in her stakes, and in Jerusalem, those places which I have appointed for refuge, shall be the places for your baptisms for your dead. And again, verily I say unto you, how shall your washings be acceptable unto me, except ye perform them in a house which you have built to my name? For, for this cause I commanded Moses that he should build a tabernacle, that they should bear it with them in the wilderness, and to build a house in the land of promise, that those ordinances might be revealed which had been hid from before the world was; therefore, verily I say unto you, that your anointings, and your washings, and your baptisms for the dead, and your solemn assemblies, and your memorials for your sacrifices, by the sons of Levi, and for your oracles in your most holy places, wherein you receive conversations, and your statutes and judgments, for the beginning of the revelations and foundation of Zion, and for the glory, honor, and endowment of all her municipals, are ordained by the ordinance of my holy house which my people are always commanded to build unto my holy name. And verily I say unto you, Let this house be built unto my name, that I may reveal mine ordinances therein, unto my people; for I deign to reveal unto my Church, things which have been kept hid from before the foundation of the world, things that pertain to the dispensation of the fulness of times" (Doctrine and Covenants, Section 124: 28-41).

On the grounds heretofore specified, the Church of Jesus Christ of Latter-day Saints proclaims to the world the absolute necessity of temples in this the dispensation of the last days; and furthermore affirms that the commission and appointment to erect temples and to minister therein, together with all authority requisite thereto, have been placed upon the Church. As to the devotion and fidelity with which this sacred charge has been met, the history of temple-building and maintenance already made is sufficient answer. Six temples have been reared by the Latter-day Saints, and a seventh has just been begun. These, in the order of their completion are temples, at (1) Kirtland, Ohio; (2) Nauvoo, Illinois; (3) St. George, Utah; (4) Logan, Utah; (5) Manti, Utah; (6) Salt Lake City and (7) the one now in course of construction at Cardston, Canada.

Of the temples already completed, that at Nauvoo was destroyed by incendiaries; the others are standing to-day, though the Kirt-

land structure is no longer used as a temple, nor is it in the possession of the Church whose devoted members built it in poverty and suffering. The temples in Utah are in constant service for the administration of holy ordinances. In conclusion, let it be here repeated, as elsewhere written in relation to modern temple-work:

"This labor has already attained a magnitude at once impressive and surprising. Ordinances of baptism with accompanying confirmation, ordination in the Priesthood, and sealing both in the relation of husband and wife and in that of parents and children, as solemnized in the temples of the current dispensation, already number many millions; and the continuation of the work is marked by unabated zeal and devotion.

"The gospel of Jesus Christ is given for the salvation of humankind; its requirements apply alike to the living whose blessed privilege it is to hear its glad tidings while in the flesh, and to the dead who may accept the truth in the spirit world. The genius of the gospel is that of altruism unbounded: its power to save extends beyond the portals of death. As the vicarious work for the dead can be done only in sanctuaries specially devoted thereto, there will be an ever-present need for temples so long as there are souls awaiting this ministry.

"The present is the age of greatest import in all history, embodying as it does the fruition of the past and the living seed of the yet greater future. The present is the dispensation of fulness, for which the dispensations of by-gone centuries have been but preliminary and preparatory. The saving and sanctifying labor incident to modern temples surpasses that of the temples of earlier times as the light of the full day exceeds the twilight of the dawn."

MOBOCRACY AT SALTLEY, BIRMINGHAM—AND ITS SEQUEL.

For several years past, one, Edwin Jones, said to be an ex-policeman, with enough knowledge of the law to enable him to avoid its clutches, while risking the liberty of his foolish followers, whom he would incite to overt acts by the most filthy and abominable statements respecting the Latter-day Saints, has caused the elders and saints much serious trouble and expense. All efforts on the part of the police to put a stop to the slanderous work of this so-called leader of the Birmingham Anti-"Mormon" League, whose continual agitation and disturbances have made it impossible to secure places in which to hold meetings, or for lodgings for our elders, have been unsuccessful, for various reasons.

Early in February, we secured from the City of Birmingham Educational Committee, a class-room in the Anthony Road school building in which to hold our Sunday evening service. Other

religious denominations also rented rooms in the same building for similar purposes. All was peace until the latter part of March, when the said Edwin Jones, and some of his Anti-"Mormon" League associates, called a public meeting outside of said schoolhouse to protest, and pass a resolution, calling upon the Educational Committee to refuse to allow the "Mormons" to hold their services in the schools. This resolution was put to the meeting by the Rev. W. R. Howe, vicar of St. Mary's, Saltley. From information we received, the Committee investigated and found no cause for action, and thus far have ignored the protest. This so enraged these so-called Christian gentlemen that meetings in the public streets were held two and three times a week, at which the most scurrilous statements respecting our people were made, and the vilest and most obscene literature was sold and distributed, until it became unsafe at times for our saints and elders in the Saltley district to be seen on the streets.

Several anti-"Mormon" meetings were held between May 30th and June 14th, at which such infamous statements were made respecting our Church, its members and elders, that feeling against us became very bitter. On Wednesday evening, June 10th, a mob gathered at the home of Brother and Sister Clarke, 42 Hartopp Road, and smashed the windows of the house. On Saturday, June 13th, Jones met certain students and induced them to bring to his aid other students from the Saltley Theological College to help him drive the "Mormons" out. This resulted in an attack upon the home of Brother and Sister Clarke on Sunday, June 14th, where we held our Sunday school. About 2:30 p.m., a mob of several hundred people, led by college students and others, both men and women, broke into the house, smashed the windows back and front, assaulted Brother and Sister Clarke, Brother Pool and others, broke furniture, and did much damage in the house. Brother and Sister Ward, who were coming to the meeting, were set upon and beaten, their books taken, and the contents of Sister Ward's bag stolen. So inflamed had the neighbors become that Brother and Sister Clarke were forced to leave home as their lives were in danger, and later they removed what was left of their furniture, under police escort, storing the same, being unable to secure a house, landlords fearing trouble. As only a few police were present, no arrests were made. I immediately placed the case in the hands of Mr. Willison, of Philip Baker and Co., Solicitors, Birmingham. It was the boast of the anti-"Mormons" that they would hound our people out of their homes. Our elders had to move twice in one week, and finally came to the conference house, as no one dare take them in at Saltley.

On June 24th, Sister Ward and myself went before the Court and swore out a complaint against Mr. Edwin Jones, and the case came on for trial at the Victoria Courts, Friday, June 26th, 1914.

In opening the case for us, Mr. Willison, as reported in the *Birmingham Daily Mail*, under date of June 26th, 1914, said:

"Mrs. Ward, like a large number of other people, was a member of the Church of the Latter-day Saints. Defendant was an antagonist of the faith. He (Mr. Willison) was quite prepared to go into the question of the truth of the faith, but that was not the question. The sole question was Mr. Jones' conduct. He had organized an attack on Mormonism, and in so doing had made false allegations, which caused a disgraceful scene on Sunday week last in Hartopp Road. Windows were broken, and men and women injured, and but for the decidedly plucky conduct of two police officers, who happened to be there, lives might have been endangered, owing to the conduct of the defendant, who had incited the trouble and then taken care, like every man who did that sort of thing, to be away himself at the moment the disturbance took place.

"Mr. Willison said that his clients were conducting themselves in a perfectly orderly manner, and no trouble had arisen until the defendant suddenly started holding his meetings and incited people to break up the Mormon meetings. Statements defendant had made regarding the Mormons to incite the public were absolutely unfounded. The question had been the subject of most careful examination and extensive enquiry by the late Home Secretary, Mr. Winston Churchill."

Mr. Willison then handed the magistrate a letter from the Home Secretary, under date of May 22nd, 1914, stating that the extensive enquiries which were made into the teachings and practices of the "Mormons" did not reveal any grounds for legislative action.

Resuming the report as the above mentioned paper gives it:

"Mr. Willison also said that defendant was causing literature to be distributed regarding Mormonism which could only have the one effect of inciting the people. He was not going to read such filthy literature in a public court, but would hand it up for the magistrate's perusal."

In its report of the evidence submitted, the *Mail* says:

"Mrs. Ward, in giving evidence, said that she and her husband were members of the Church of Latter-day Saints, and on the 14th June went to the house of Mr. Clarke, 42 Hartopp Road, where they were holding their usual meeting. On arrival they found a crowd around the house, some of the people being armed with sticks. A woman called out: 'Here come two Mormons, stop them.' Some of the crowd caught hold of her husband and dragged him into the midst of the crowd, and some women rushed at her and beat her with sticks. Her umbrella was broken and her bag snatched from her and the contents seized. There were a great many men in the crowd, including some students from Saltley Training School. One called out, 'We will get the Mormons out.' Windows were broken at Clarke's house. Before defendant started holding meetings the Mormons had never been interfered with. Witness added that she was in actual fear of her life. Stones had been thrown at her even while she was doing her shopping. There was no truth whatever in the allegations against Clarke and others about them obtaining young girls to go to Utah. She had been a member of the faith for nine years.

(*Continued on page 446.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 9, 1914.

EDITORIAL.

REPLY TO A RECENT CRITIC.

A GENTLEMAN by the name of Charles A. Darnley, writing, not long ago, in the *Blackburn Times*, made use of the following language when criticising the Book of Mormon, which is received by the Latter-day Saints as the word of God. His remarks are not confined to this one point of attack, however. He says: "But the last and greatest trouble is that the Book of Mormon is self-condemned, * * * quite conclusively to any competent student of literature by its inchoate and elementary literary style, which betrays a basic poverty of expression attempted to be relieved by traces of American Indian imagery and the emotionalism of modern campfire meetings, the whole thrown into a form which endeavors to resemble that of the Old Testament, but which shows absolutely no trace of the splendid inspiration—use the word in any sense you like—of its model. It is, in fact, the crowning misfortune in the origin of 'Mormonism' that its founder ventured to write a book. By this he delivered himself and his religion into the hands of his enemies wherever they possess the critical faculty. It should be added that the 'revelations' which Smith professed to receive from time to time from God Himself, are equally with the Book of Mormon on a pitifully low level of literary style. This disqualification of the fundamental evidences of 'Mormonism' in the eyes of a student would be bad enough in itself, but," etc.—the author at this juncture continuing his remarks with references to other matters. Mr. Darnley, who, it appears, is entitled to write B.A. after his name, does not descend to the vileness that characterizes the efforts of so many of our opponents who attempt to show that our religion is an imposture and a fraud throughout. He has considerable to say in commendation of the elders with whom he has become acquainted, and his disposition to be argumentative rather than abusive does him much credit, since he has but few associates, in these times, who are like-minded with himself, when the subject of "Mormonism" is under discussion in England.

But while evidently sincere in the position he occupies in condemnation of the Book of Mormon, on the stated grounds, his attention will be respectfully called to certain facts which should convince him that his argument can be applied with equal effect in disproof of the inspiration of men who shall be named before closing, and who, it is acknowledged by Christians in general,

were moved upon by the Holy Spirit to do God's work and announce His will and purposes. What we mean is that the gentleman is throwing stones while living in a house of glass.

In the first place, however, according to his view the Book of Mormon is self-condemned on account of its alleged "inchoate and elementary style," which is on a "pitifully low level." Now, while it is not claimed that the literary style of the work in hand is distinguished by classical elegance, and, doubtless, for good reasons, falls several points below that high standard, still we submit that it answers admirably the purposes of a revelation from God to man; for, according to the Rev. Dr. Angus in his Bible Handbook, par. 38, "The perfection of inspired composition is not so much classic purity as intelligibleness and adaptation to its proper end." This handbook is not a "Mormon" publication; but it is one that was extensively used formerly, and perhaps is yet, in the Methodist Theological Schools of America. According to the standard of inspired excellence thus laid down—and it seems to be a very fair one—the Book of Mormon ranks high as a divine revelation; for there is not a duty which man owes to God or to his fellowmen which is not set forth therein, as far as these matters are treated upon by it, in a manner that is remarkable for clearness and intelligibleness. Is not our friend aware that not one of the believers in that book has ever published a commentary to aid in the explanation of its doctrines, or to make them more intelligible to the common reader? On the other hand, there have been many of such works written on the Bible to explain its meaning. When the writer attended the Garrett Biblical Institute (Methodist), Evanston, Ills., a note that he took from the teachings of Professor, later Dr. Hemenway, was that at least sixty thousand different formal commentaries, besides more than one hundred thousand other expository works, but not of the same order or scope as those first mentioned, have been written on the Jewish scriptures to explain their meaning. Besides these there are new ones that are being gotten out from time to time, and, moreover, revised versions of the original text are coming from the press occasionally. These facts, and the divisions of opinion among sectarians respecting the teachings of the Bible, give us the impression that it is not very well understood by the world in general. So while its literary merits are of a very high order in general, it does not become any one who has to consult a whole library of books to ascertain what the Bible means, and take a stand somewhere on sectarian uncertainty and division, to deride another book which teaches, so far as it goes, the same principles so plainly that no external aid is required to give any intelligent person of adult age an understanding of them. Nor do we forget that a very large, intelligent and influential body of Christians have forbidden the reading of the Bible by its laity in general, on account of the difficulty there is in understanding it

properly, as its leaders allege. The style of the Book of Mormon is, admittedly, not classical, but it has the great merit of being easily understood. No one should construe these remarks into a denial of the inspiration of the Bible, for no people defend it, as the word of God, more vigorously than the "Mormons" do. The eighth article of our faith makes known the position of this Church on that matter. In its "adaptation to its proper end," which, among other things, is to teach men the principles of true religion, the Book of Mormon is not excelled by any other known work.

There are some further facts to which the attention of our author should have been directed, and whose significance he should have studied, before he made the charge that the Book of Mormon is self-condemned because of its lack of literary refinement. Doubtless he, as the writer himself does, thinks that when the Lord speaks He is able to do so with an elegance that the culture of this enlightened and super-critical age would feel it could commend as perfectly congruous with His position, majesty and intelligence. It would be disrespectful to think that He could not express His thoughts in faultless Greek or English; but what He can do and what He does do, are not always identical. There are occasions when He does not do His best as a linguist. That would be a serious charge to make, if He Himself had not first made the statement. It appears that He sometimes conforms His speech to the moral and religious status of those to whom He addresses His remarks. His purpose to do this is recorded in Isaiah 28: 11, where it is said that with "stammering lips" He will speak to His people. The context makes manifest that it was obstinacy—their rebellious disposition—their refusal to listen to and obey the Almighty—which led Him to declare His intention as Isaiah states it. But the CAUSE is not material to the present argument particularly; for the essential point is that we have warning from Him that in some of His revelations to mankind there may be but little fluency of speech, some bad grammar, imperfect diction, or the lack of a faultless literary style, which some critics might consider inconsistent with a genuine revelation from Himself. This is just what is meant by "stammering lips," as we understand the phrase. The condemnation of a professed revelation from God, therefore, because its literary qualities are not of a high standard, involves the plain risk of rejecting the word of God on insufficient grounds. It would be much safer to attempt to overthrow the Book of Mormon, as a divine record, by showing, if it can be done, that that work is in conflict with Bible principles or truths, or that its historical portions are not trustworthy. If it is a fictitious record, it surely can not be a difficult task to make that fact apparent. Indeed, it should be very easy to do so, as all of our opponents know as well as ourselves. But this easy work, assuming that the Book of Mormon is not authentic, is finding no takers. The various

theories which men propose to disprove that work as inspired, or their attempts to discredit it effectually because it is not written in a style that schoolmen now teach or can approve according to modern standards, are merely a waste of energy, since they fail to take cognizance of the real strength, on rational grounds, of the "Mormon" defense, which is found in the reliability of its historical records. Until it is made evident that its claimed authenticity is a fiction, the hold which it has secured upon the faith, affection and lives of multitudes of God-fearing men and women can not be loosened.

These latter remarks are digressive, and to return to the leading line of thought, it is observed that the objectors who condemn the Book of Mormon on the ground of an unsatisfactory literary style, are obliged to reject, for similar reasons, some of the most famous of God's inspired messengers to mankind. For the first of these, we mention Moses. When the Lord proposed to send him to Pharaoh to demand the liberation of the children of Israel, he tried to avoid assuming the responsibility of that mission because of his limited qualifications as a speaker, saying, "O Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue" (Ex. 4:10). Moses insisted so earnestly on being excused from the performance of this new duty on the ground already noted, that the Lord finally commissioned Aaron, his brother, who was a fluent speaker, to assist him in the capacity of a spokesman. Now, it appears to us that the inability to speak well, to be a man of "slow tongue," has about as much effect in disqualifying one to be a representative of the Almighty, or to give utterance to inspired thoughts, as the lack of an elegant style in writing does. Just how, then, our friends can consistently maintain that Moses was inspired to do God's work, or commissioned to represent Him in any way, since he was not eloquent with his tongue, while they repudiate Joseph Smith as being a specially commissioned servant of the Lord on the ground that he was not eloquent with the pen, we do not perceive at this writing. One would naturally think that it was a very simple thing for Moses to tell Pharaoh that God commanded the liberation of the Israelites; but even that this unquestionably inspired man of God did not feel qualified to do, and so had to take his brother along to do the talking for him. Why, a case of that kind occurring in these days would provoke the ridicule and derision of modern critics as nothing else could. The idea of a man being inspired of God and called to do a mighty work for Him, while being so deficient in speech that he was not able to talk fluently about his business, would be more than "sufficiently trying to the digestion of these days." Indeed, one can scarcely think an effort to "digest" it would be made at all. That is the identical position that Moses assumed the king would take in regard to his message, as is manifested when he said to the Lord,

"How then shall Pharaoh hear me, who am of uncircumcised lips" (Ex. 6: 12. 30). It would, however, have been very unwise for even a pagan king to lay down conditions according to which the true God should speak to him, and it is the part of wisdom for Christians not to do so now. It does not become beggars, such as we all are before God, to expect or demand that His benefits shall always be handed to us on silver salvers, or that the waters of life shall be offered to us in goblets of gold with ornamental gravings.

Coming down to later times, to days when the manifestations of God's power, and the gifts of His Spirit were seen and enjoyed in a marvelous manner—when men's tongues were sometimes so unloosed that they spake in tongues unstudied, or prophesied in terms that no modern critic can decry because it is not of a lofty and sublime style; we find that the mighty men of God were not ALL, even then, greatly blessed with the power of utterance; and among those deficient in this regard was that wonderful APOSTLE of Jesus Christ, Paul, or Saul of Tarsus. This chosen vessel of the Lord, who was spoken to directly by Him, and whose commission, as an ambassador for Christ, no believer in the Bible can question, had a similar charge made against him that our friend makes against Joseph Smith; for said Paul's enemies, "His speech is contemptible" (II. Cor. 10: 10), and to a rudeness of language he confesses, as we learn from II. Cor. 11: 6. That was the charge that was made against one of the greatest messengers of God in apostolic days, practically sustained, too, by his acknowledgment. Was Paul inspired? Who doubts it? Did he WRITE only as he was moved upon by the Holy Spirit, or did he also SPEAK under the same influence? Was Paul's WRITINGS alone the word of God, while what he PREACHED by the living voice was not? No, what he SPOKE when preaching the gospel was from God as well as what he wrote; and it follows that the charge of "contemptible speech" is lodged against the work of the Holy Spirit, just as it is against Paul; for Jesus says that what is done to the least of His disciples is done to Him, and so, of course, to the Father and the Holy Spirit. Paul's tongue could have been made eloquent; but it was not so loosened, and we appear to have in his case an example of what the Lord meant when He said that under certain conditions He would speak to the people with "stammering lips." How dreadful is the accusation that the speech of inspiration is "contemptible"! May God have mercy on the men who make it. Paul not only admits his speech was "rude"; but he says he was sent to preach the gospel: "not with wisdom of words" (speech) (I. Cor. 1: 17), and he declared it not "with excellency of speech," nor with "enticing words" (I. Cor. 2: 1-4). And finally, to conclude these quotations, he says, "Now we have received, not the spirit of the world, but the spirit which is of God: that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but

which the Holy Ghost teacheth; comparing spiritual things with spiritual" (I. Cor. 2: 12, 13). According to this scripture Paul's WORDS, though lacking in eloquence, were the words of the Holy Ghost.

In these remarks we have "compared spiritual things with spiritual," and while it cannot be said that what has been submitted to the reader for his consideration proves that Joseph Smith was inspired because, if, as alleged, he was "slow of speech, and slow of tongue," or spoke even with "stammering lips" or was "rude in speech" to such an extent that to some people his language and style were "contemptible" and "hard to digest," still it has been shown that elegance of style and diction are not necessarily associated with inspiration and a divine mission. To claim, then, that the Book of Mormon or the "revelations" given to the world by Joseph Smith, are self-condemned because of the lack of a high standard of literary excellence, or even because they are on a "low level," which latter assertion we do not admit, merely shows that those who advance it fail to understand the ways of the Lord to a degree that is scarcely excusable in the light of what He has done in the past. Several passages of scripture will have to be expunged from the Bible before Mr. Darnley's argument in the present case will amount to more than a waste of effort. Skirmishes on the far outposts of "Mormonism" never disturb those who dwell securely in the citadel of its truth.

(TO BE CONTINUED.)

JUDICIAL INTEGRITY.

THE reader will find elsewhere in this issue of the *Star* an account of some mobocratic outrages which have occurred recently at Saltley, together with a report of the evidence which was laid before the magistrates in whose court Mr. Edwin Jones, the alleged leader of the Anti-"Mormon" League at Birmingham, was tried and convicted for instigating the riotous proceedings. The court report is taken from the *Birmingham Daily Mail*, to which paper we respectfully tender our compliments for the unpartizan spirit which it has manifested in the case.

But while we are gratified to find a great newspaper giving an impartial account of the trial, we take pleasure in expressing a still greater appreciation of the straightforward manner in which the magistrates performed their duties. The world-wide reputation which English courts enjoy for integrity and fairness, has been fully maintained—the majesty of English law respected as it should be by those who administer it.

While we think the judgment rendered is scarcely commensurate with the gravity of the offence committed; for it appears that the lives of unoffending citizens have been imperiled, we recognize the

fact that it is generally better to temper the enforcement of the law with mercy, in order that the evil doer may realize that its object is not so much to bring hardship and suffering upon the guilty, as it is to protect the innocent and shield them from injury, abuse and outrage; and we, as Latter-day Saints, are satisfied if our immunity from danger in the pursuit of our lawful avocations can be secured without inconvenience or detriment of any kind to our neighbors. In this case substantial justice has been rendered according to English law, and the demands of an injured and persecuted people for protection promptly granted. The magistrates to whom the honor of the judgment is due, should receive the gratitude even of the guilty parties, because it was seasoned with mercy, while the demands of the law were satisfied.

They who have so impartially discharged their duty in this case are deserving of any honor that we can do them by these ackowledgements. They are worthy also of the respect and the esteem of all honorable and law-abiding citizens of this kingdom to whom they are known; and fortunate, indeed, would be the oppressed of this world everywhere, if their cause could always be heard and adjudicated by officials of like integrity.

If the "Mormon" people of this land, either natives or foreigners, are violating the laws, the courts are open for their prosecution, and no one need fear that a conviction can not be obtained upon the presentation of the necessary evidence; and lawful, not unlawful means should, therefore, be resorted to by our enemies in their efforts to embarrass us in our legitimate work; for one of the main results achieved by some of the anti-"Mormon" proceedings, as at present conducted, is the disgrace which is brought upon the honored English name that law-abiding citizens have so long sustained and desire to have continued. The records of the criminal courts of this empire will show that the "Mormon" people are unusually free from transgressions of the laws, and they purpose to continue that same high standard of loyalty to this government and to all others where they may reside.

T. W. B.

MOBOCRACY AT SALTLEY, BIRMINGHAM—AND ITS SEQUEL.

(*Concluded from page 439.*)

"Albert Sharpe, student at Saltley Training College, said he was stopped in the road on June 13th, by Mr. Jones, who, after asking if he was a student at the College, said he wanted to enlist his sympathy against the Mormons. He added that they were just the fellows they wanted, and if only they could get the students on their side, they would soon drive the Mormons out. He made it clear that he wanted them to break the Mormon meetings up, and said that a number of girls had been taken from Saltley during the last few years.

"Thomas Harton Malin, another student, gave evidence, and Police-sergeant Harris said that no doubt defendant was the active mover in the trouble. Police-constable Key said he had great difficulty in dealing with the crowd, and Detective Tudor, who had been specially detailed for duty in connection with the disturbances, said from what he had been able to ascertain the Mormons were peaceful, law-abiding people. If Mr. Jones's meetings were continued there would be rioting.

"Sarah Mary Clarke, wife of Joseph Clarke, locomotive fireman, 42 Hartopp Road, explained that a Sunday school had been held at their house in connection with their faith. She spoke of attending meetings held by the defendant, and said that she once heard him say to a meeting attended solely by her neighbors that they had a vulture right in their midst, at 42 Hartopp Road, and that they were agents in decoying young girls for the use of the elders. As a result of his meetings witness had been driven out of her house and out of the town. There was no truth in the statements about the girls. They merely went to the Sunday school and walked away and minded their own business.

"Mrs. Clarke, in reply to defendant, described the form of service at her house, saying that they sang hymns and read passages from the Bible, and had prayers. There was nothing but of a strictly religious character, and the question concerning the girls was an absolute myth.

"Defendant said they felt as citizens bound to declare against those men who came from Utah for, as they alleged, polygamous purposes. They had testimony that they represented an organisation which had behind it some of the vilest reprobates it was possible to find. They were opposing them only on the polygamy question; they were not opposing the local Mormons personally, but Yankee Mormonism.

"The Rev. W. R. Howe, vicar of St. Mary's, Saltley, said he was present at one of Mr. Jones's meetings, and moved a resolution asking the City Council not to grant the use of the schools to the Mormons. A great many people were present. At that meeting defendant did not use any language likely to incite violence.

"Cross-examined, witness said that the meetings now being held by Mr. Jones were inciting the people, and if they were not dealt with there would be trouble.

"Walter Moss also gave evidence for defendant, and denied that Mr. Jones ever called Mrs. Clarke a vulture.

"The Chairman said they had come to the conclusion that defendant had been the cause of the riotous proceedings, and the magistrates were bound to protect people even against themselves at times. The least they could do in the present case was to bind him over to keep the peace for twelve months, himself in £50 and two sureties of £25 each.

"Mr. Willison said that although proceedings had not been taken against the people who actually did the damage during the disturbances, he wished it to be clearly understood that if there were any recurrence of the violence in future they would deal with not only the people who incited it, but those members of the public who took part in it would be prosecuted."

These reports as the *Mail* gives them are not in full, but they are sufficient to show the character of the evidence submitted, the defendant offering but little in rebuttal.

THE newspapers featured this case on their display bills as follows:

MORMONS ATTACKED AT SALTLEY. POLICE COURT SEQUEL.

All over the city newspaper venders were displaying these bills and shouting, "'Mormons' attacked at Saltley." The papers sold readily. Everybody on street or tram was reading the news, and the "Mormons" were brought to the attention of several hundred thousand people as never before in Birmingham. The newspapers all gave good, extended reports of the case. We feel that much good will come out of it, for it was a great victory for the cause we represent.

Our solicitor, Mr. Willison, handled our case in a masterly manner, and is entitled to the gratitude of all our people.

The saints have stood the test well, and have grown stronger in the faith. Many favorable comments have been made by people not of our faith. We all feel to give thanks to God for His protecting care and influence which have enabled us to invoke successfully the law to restrain those who would assail us in an unlawful manner.

Birmingham. JOHN A. MAYNES.

FROM THE MISSION FIELD.

Baptisms.—On Sunday, June 21st, 1914, at Newtown Hamilton, County Armagh (Irish conference), a baptismal service was held, when two souls were added to the Church. Elder Augustin L. Hanks officiated.

DIED.

O'NEIL.—On Saturday, June 27th, 1914, at Dublin, Ireland, B. Doyle O'Neil; born at Irishtown, County Dublin, Ireland, December 24th, 1856; baptized April 16th, 1903, by Elder Heber J. Burgon. Sister O'Neil lived and died a staunch Latter-day Saint.

CONTENTS:

Why do the Latter-day Saints Build Temples? 433
Mobocracy at Saltley, Birmingham—and Its Sequel ... 437
Editorials:
Reply to a Recent Critic ... 440
Judicial Integrity 445
From the Mission Field 448

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